The Bombay Guardian.

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WEEKLY REVIEW.

—As we had occasion lately to defend the American Constitution from a charge brought against it by a contemporary, we think it well to guard against the idea that we are an unqualified admirer of this or any other political constitution, by acknowledging that the anomalies of the American Constitution pointed out by a writer in *Fraser* for June, (an American) are justly characterized by him. The article is an able, in fact, a masterly one. The writer believes that as a result of the late conflict and in connection with the progressive reconstruction of the Union, the more important changes in the Constitution needed in order to bring it into harmony with the principles that underlie it, are likely to be accomplished.

—In *Fraser* for June there is a Lecture on Superstition by the Rev. C. Kingsley. Mr. Kingsley says:—"Johnson gives eight different definitions of the word superstition; which is equivalent to confessing his inability to define it at all." This is like many of Mr. Kingsley's judgments. He has a strange idea of the duty of a lexicographer. Mr. K. says that the proper definition of superstition is 'fear of the unknown.' The question is not what ought to be the meaning of a word, but what are its actually received meanings. A dictionary would be of very little use, if it did not exhibit the senses in which a word is used, either generally or exceptionally. As for Mr. Kingsley's definition we do not think it a happy one. Was it superstition that made the sailors in Columbus' fleet, insist upon turning back? It was fear of the unknown, but it was not superstition, though this may have influenced some of them. The fact is, fear of the unknown is a wholesome element in man's constitution. Fear of the unknown has often led men to seek that knowledge which is "unto life." Johnson's definitions are, we think, very good. "Unnecessary fear or scruples in religion; observance of unnecessary and uncommanded rites and practices; religion without morality; false religion; reverence of beings not proper objects of reverence; false worship; over-nicety; exactness too scrupulous." These definitions do not indeed exhaust the powers of expression in the word. The habit of connecting natural occurrences, such as the fall of a lizard, the flight of a cat, with good or evil fortune to occur, in other words a habit of finding prophecies where there are none, is superstition. There is a great deal of superstition that has no element of fear in it.

—The *Great Eastern* left Valentia with the new Atlantic cable nearly a fortnight ago. It appears that she is to lay down a new cable from coast to coast, as well as attempt to complete the one that was severed last year. The probabilities of a successful accomplishment of the enterprize are greater than they were either in 1858 or 1865; and yet the hopes of men are much less buoyant than they were on the previous occasions. We are rather surprised at the confidence expressed that the very spot of the rupture will be reached without difficulty; we should have expected that a good deal of time and labor would have to be expended in the search. As soon as the end is recovered, the fact will be telegraphed to the British islands.

—We have mentioned that Dr. David Young is to come to Bombay under the auspices of the Medical Missionary Society to establish a dispensary and training institution. The object is, we believe, to fit a select number of Native Christians to occupy positions like that of Mr. Ramji Mulhari in connection with the Indapoor Mission. Dr. Young proceeds first to Madras to become familiar with the work as it is carried on there by Mr. David Patterson. After his arrival here he will spend some time in the study of the languages. It is yet an open question whether the proposed institution shall be in Poona or Bombay.

—The following is a statement of the incomes of Societies for the last year:—

B. & F. Bible Society	.....	£171,375
Church Missionary	,, ...	146,208
Wesleyan	,, ...	145,885
Religious Tract	,, ...	107,255
Gospel Propagation	,, ...	94,257
London Missionary	,, ...	83,141
Ch. Pastoral Aid	,, ...	42,240
London City Mission	.....	35,461
London Jews' Society	.....	34,992
Baptist Missionary	,, ...	26,016
Ch. of Eng. Scr. Readers	,, .	13,730
Army Scr. Readers	,, ...	8,769

—It appears that European telegrams reach us more quickly when sent by Alexandria: but unfortunately the Porte will not allow India to receive telegrams otherwise than via the Golden Horn. The war on the Continent interferes to some extent with the transmission of telegrams.

—The war is to go on. Prussia is unwilling to compromise the great advantages she has obtained in the field by consenting to an armistice. That Austria has been terribly beaten appears from the manifesto just issued by the Emperor, in which he declares that nothing shall induce him to consent to any diminution of his imperial power. So it is likely to be a death struggle between Austria and Prussia, to determine which shall be the paramount power in Central Europe. The troops of Louis Napoleon are to enter Venetia immediately, not, we fancy, through the King of Italy's territory. The Austrian forces have begun to withdraw from Venetia. How will the French be received in their place? Is not Hungary's opportunity approaching? It will be wonderful if the Emperor of France does not appear on the scene in Rhenish Prussia. He is not likely to view with complacency the great successes of Prussia. In all this the people are nowhere, and absolutism seems to be as rampant as it was centuries ago.

—Several columns daily of the public journals are taken up with the report of the Simla Court-martial. All the details of Sir W. Mansfield's ménage are exhibited in a graphic but not very edifying way, namely through a most searching cross-examination of His Excellency and the gentlemen of his household. Correspondence, ledgers, account-books, whatever will intensify the light brought to bear upon this not very interesting point, is brought into Court. The public cares less about the serious charge brought against Captain Jervis, than about the seemliness or unseemliness of the Commander-in-Chief's proceedings.

—Two more ships have gone ashore on our beaconless coast. Happily, no lives were lost.

—The late Colonel Wheeler, after retiring from the army, devoted himself to the care and education of a number of native orphans at Agra whom he hoped to train for usefulness in connection with the evangelization of India. At his death, he left a considerable sum for their support. This money was unfortunately placed in the Agra Bank, and we fear that the objects of his care, now looked after by the Baptist Missionaries of Agra, may be brought into want.

The American Mission gratefully acknowledges the receipt of the undermentioned sums from the friends of the late Rev. Henry Ballantine, and is happy to inform the donors that these sums have been duly remitted to America, with instructions for their disposal in accordance with the wishes of those who, in March last, undertook to raise a subscription for the purpose of testifying their regard for the departed, and their friendly interest in his family.—In behalf of the Mission,

A. Hazen,
Treasurer.

Ahmednuggur, 14th July, 1866.

Colonel R. Shaw, Rs. 200; A. Hay, 50; E. Heycock, 20; J. Sands, 500; Rev. T. K. Weatherhead, 15; Capt. Drummond, 100; Dr. Leith, 150; Capt. Hanscom, *S. S. Gunga*, 25; Mr. Allen, do., 25; The Steward, do., 5; Major Candy, 50; Rev. R. Stothert, 100; Rev. W. S. Price, 20; Native Christians and others at Nassick, 30¼; Rev. Dr. Wilson, 30; Capt. Davidson, 50; Col. Birdwood, 200; The Hon. G. A. Hobart, 200; G. A. Jacob, Esq., 30; Ven. the Archdeacon C. Leigh Lye, 50; A Friend, 30; Col. Field, 50; Col. Sandwith, and others, Mhow, 44. *Collected at Ahmednuggur.* A. Richardson, Esq., 100; Brig. General Malcolm, 50; J. H. Grant, Esq., 40; Col. Montgomery, 30; W. D'Oyly, Esq., 25; H. Phillpotts, Esq., 30; J. S. Haig, Esq., 20; Rev. G. A. F. Watson, 15; Dr. Cullen, 15; Major Blunt, 10; Capt. Fitzgerald, 10; G. R. Hodgson, Esq., 10; Rao Bahadur Bhaskar Damodhur, 30; Rao Bahadur Raghoba Janardhun, 30; Khan Bahadur Burjorjee Bhickajee, 25; Rao Bahadur Bhau Myral, 25; Shet Shivaram Hunoomant Mull, 25; Shet Nussarwanjee Cursetjee, 51; Rev. Vishnu Bhaskar, 25; Narayen Balajee Moonsiff, 23; Mookindrow Balajee Moonsiff, 20; other native gentlemen, particulars published in the *Vrit Vaibhau*, 282½.

Less for printing Circulars and postage 4-4. Total Rs. 2,858½.

The Rev. Narayan Sheshadri has published

an interesting account of the "Indapur Rural Mission" in pamphlet form. We have marked some passages for extract. The confidence of the Christian public in Mr. Sheshadri and his Mission has been shown by the contributions made for Mission buildings, dispensary, &c. It is matter of great congratulation with all friends of Christian Missions that this brother has been enabled to carry on so successfully this Mission without the co-operation of European Missionaries; and we gladly look forward to the time when many Native brethren, scattered through the country, shall carry on the work of evangelisation and lay the foundations of a Native Christian self-supporting Church.

A CORRESPONDENT thinks that Colenso is not to be called a Unitarian for excluding the names of Christ from his hymn-book, for Brady and Tate did the same, and their collection has been used for 200 years in the English Church. He adds, however, that the supplementary hymns in this collection contain the names objected to. He says that some rectors are unwilling to use new hymn-books, because of their 'evangelical cant.' We refer *Fiat Justitia* to an extract in our last from the *Spectator*. If it is wrong to *sing* the praises of the Lord Jesus, it is wrong to *repeat* those that abound in the English prayer-book; and we are at a loss to understand how Bishop Colenso can dispose so easily of his religious scruples when the prayer-book is concerned, and be so dominated by them when a hymn-book is in question. But from the outset Dr. Colenso has shown that the jewel of consistency has but little value in his eyes. Our correspondent says he does not sympathize with Colenso, but is for justice at any cost. We too are for justice at any cost; and because we are so, we abhor all disguises and subterfuges that are intended to baffle the judgment of men. When our Lord was upon the earth he was confronted by a set of men claiming to be the authorized teachers of religion, but who were wolves in sheep's clothing, seeking their own ends and coming in between the people and their Christ; he denounced them in unmeasured terms, in terms of strongest opprobrium for their hypocrisy in insisting upon occupying a position to which they had no right, and in exercising an authority so fatal to others. This was what *justice* had to say to the Pharisees.

AT a meeting of the friends of the late Rev. James Mitchell held in Poona, the Rev. G. L. Fenton in the chair, the following appropriate resolutions were adopted:

"1. That the unintermitted and devoted labours of the Rev. James Mitchell, as a Christian Missionary, during the long period of forty-three years; his consistent and distinguished personal piety; his kind, charitable, and amiable disposition; his exemplary and edifying walk and conversation, in the sight of his numerous friends and acquaintances; his entire consecration of himself to the instruction and enlightenment of the natives of this country and of others needing his ministrations; his foundation of various schools and educational institutions; and his success, through the Divine blessing, in the higher objects of his philanthropic and Christian service, more particularly in connexion with the establishment of a Native Christian Church, deserve the grateful recognition and acknowledgment of the Christian community of Western India.

"2. That a subscription be opened for the purpose of testifying to this recognition and acknowledgment, which, after defraying the expense of his tomb (bearing a suitable inscription), shall be devoted to the benefit of his widow, and such of his children as have not yet completed their education."

A committee of gentlemen at different stations, was appointed to have the care of this subscription. We are informed that contributions may be paid to the account of "Wm. F. Hunter, Esq., Treasurer Mitchell Memorial Fund," in the Bank of Bombay, here or at Poona.

WE acknowledge receipt of the following: Bombay High Court Reports, II. 1.; Sermons to Soldiers by the Rev. G. A. F. Watson; Report of Guzerat Tract and Book Society.

WE are requested to mention that the Saturday night meeting at the house of Mr. Bickers (Grant Road near Falkland), is still kept up. Also that there will be a Temperance Meeting at the Sailors' Home, next Wednesday, 7 P. M.

WITH reference to a second letter from COMPREHENSION (see correspondence columns) we remark that the position occupied by us and assailed by our correspondent is that the Son is entitled to equal honor with the Father. Our position is clearly defined in Christ's own words: "The Father judgeth no man but hath committed all judgment unto the Son: that all men should honor the Son even as they honor the Father." Dr. Colenso has made a hymn-book from which every hymn that thus honors the Son has been carefully excluded. We took the liberty of showing the severity with which Scripture condemns this state of mind, by quoting many passages some directly asserting others indirectly teaching the absolute necessity of honoring Christ as God. Our correspondent, passing by the former passages, has seen fit to call in question our interpretation of the latter. As we are not disposed to wrangle about the meaning of Scripture we shall content ourselves with a few words of explication.

The passages cited in Heb. 1, 6 (Ps. 97, 7) is rendered in our verson, 'Worship him, all ye gods.' The original word is 'Elohim.' Some think that among the subordinate meanings of this word used as a plural, is that of 'angels.' This had been for two centuries before the days of the apostles the received interpretation among the Jews. The same spirit who directed the Psalmist to use the word *Elohim*, led the writer of the Hebrews to adopt the rendering 'angels.' For all to whom inspiration is any testimony at all, this suffices. Why does our correspondent vex himself about this passage when in the immediate context (Heb. 1, 2, 3) Christ is spoken of as the Creator of all things and the upholder of all things, in language not more express than that which is used in John I, Coloss. I and other well-known passages.

Again, our correspondent demurs to our view of Matt. XIX. 17. 'Nine men out of ten would fail to find' this meaning. The great majority read the Bible, we fear, very carelessly and without any solicitude to discover the harmony of different passages. A careful reader would consider that the words 'Why callest thou me good' can hardly mean that Christ disclaims the right to even this modicum of honor, when he proceeds to teach the young man that it is only through himself the latter can find eternal life. The young ruler goes away sorrowful, and Christ then tells his disciples that he had gone away from the gate of the kingdom of heaven. In coming to Christ he had come to that gate, and in departing from him he had departed from it. Christ thus declared that he was the Way, the Truth and the Life; higher than any man that ever lived; higher than any angel. The careful reader will then see that the words 'Why callest thou me good?' must have reference to some wrong conception in the mind of the rich young man; a conception probably like that which many entertain at the present day, to the effect that Christ is simply a highly developed man, a rare and beautiful product of humanity, who has discovered a multitude of things by the force of his own goodness and wisdom. He will compare the passage with this: "I can of mine own self do nothing; as I hear, I judge;" and with similar passages in which Jesus laboured to show that it was the wisdom of God that spoke in him. The ill-disposed among the Jews were ready to accuse or suspect him of advancing claims antagonistic to those of God; and it was necessary for Jesus to affirm constantly that all the goodness and authority that dwelt in him, were from above, from the Father of light.

We shall take another opportunity of saying something on the last subject of COMPREHENSION's letter, the subject of creeds.

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SATURDAY, JULY 21, 1866.

CHRIST'S HUMANITY AND DIVINITY.

ON the supposition that God should choose to manifest himself to fallen man through the medium of humanity, that is to say by becoming incarnate in human nature, this revelation would need to be made gradually and with temporary limitations. This necessity arises out of the moral distance from which man is removed from God. On the supposition that Jesus Christ was God manifest in the flesh, it was necessary in order that the divine character might be really revealed through the medium of his human nature, that there should be for a while and to a considerable extent a veiling of that which is essentially and distinctively divine, until the perfect humanity had vindicated itself as such. And at the same time it was necessary that this perfect humanity should from the outset so be connected with God as that it should not seem to be man's perfecting of himself, but a purely divine gift placed athwart the current of fallen humanity.

Therefore Christ came eating and drinking, and sleeping and waking, journeying and resting, and making himself one, as far as possible, with those who associated with him. Let us put ourselves in the place of those who were thus privileged. They knew that a voice from heaven had declared him to be God's beloved Son, and that mighty works accompanied him. But they saw him to be a man, of flesh and blood, of speech and carriage, of necessities and infirmities like their own; a veritable, unquestionable man; they heard him, touched him, apprehended him as a man, with all their senses. This was the first impression, and it was one that could never be done away; and for a long time it must have been very difficult for them to associate any other impression along with it, that, we mean, of his divinity. Even the fact of his differing

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from all men in the matter of his sinlessness, was one that could only by degrees establish itself in their convictions. He was a perfect teacher, and therefore in all his teaching he had reference to their capacity of reception, imposing no excessive burden on their weak faith, keeping back what they were not yet in a position to receive, proceeding from lesson to lesson, from difficulty to difficulty. And it will be impossible for us rightly to understand all that Christ said, unless we bear in mind this great fact that he imposed, for the sake of his disciples, temporary limitations upon the revelation of himself. But the end which he contemplated from the beginning and all along, was to bring them into a position to understand that the Father was in him, that his words and his works were those of God, and that truly to have seen him was to have seen the Father. A critic who should lose sight of this necessitated gradation, and insist upon regarding all Christ's utterances as addressed to the same state of mind, would easily be tempted to believe that there were many inconsistencies in those utterances.

Let us take the case of a person whose mind is with respect to astronomy a *tabula rasa*, and who enters upon the study of that science. He learns first about this globe, the earth, its dimensions, form, divisions, constitution, seasons &c. Day and night he sees to be caused by the appearance and disappearance of the sun; vegetation and all life are seen to be sustained by the sun; the tides are caused by the position of sun and moon. So far, the sun appears to be a mere appendage to the earth; its servant; and the learner will as yet have no idea of any functions or any greatness beyond what belongs to this ministry. But when he comes to study the sun itself, a revolution has to be effected in his view of the relative importance and size of the earth and the sun.

But the words of the Lord Jesus have often a pregnancy that foreshadows the truths to come afterward. And the disciples were continually forbidden to rest in what they had comprehended of him.

In the account which John has given of the words of Jesus, it is evident that our Lord spoke of himself constantly as the sent of God, specially sent to make known the mind of God. It is enough that men recognize him at first as the messenger of God, and listen to his message as to the words which God has committed to him. But ever and anon there fall from him intimations that he is in the bosom of the Father, that the Father is in him, that he is from the beginning, before Abraham, and the like. On the evening before his crucifixion, he gives his disciples an astonishing proof of his lowliness as a man, and at the same time asserts in the most unequivocal language that he who hath seen him hath seen the Father. In the prayer recorded in John XVII, and which, as he himself says, was spoken for the sake of those that heard him, he seeks to make it evident that all the love and care which he had shown were those of the Father; and at the same time guards against an idea that might arise, namely that he is but a temporary medium for the revelation of God to man, by the assertion of his own everlasting mediation: "This is eternal life that they may know thee the only true God and Jesus Christ whom thou hast sent."

The apostles, guided by the promised Spirit into all truth, recognized Christ as co-equal with the Father in his right to divine honors, and declared that a day would come when the whole universe would be constrained to recognize it. Phil. II. 6, 11. There is not a single prerogative of deity which is not ascribed to Christ in the New Testament. He is the Creator and Upholder of all things. Unto him all judgment is committed. The dead shall hear his voice and live. And we have actually visions of heaven where all the glorified host are seen honoring the Son even as they honor the Father.

That our Lord thus adapted himself, in his teaching, to the faculty of apprehension existing in his hearers, is evident from what he said to his disciples so late as the evening before his crucifixion: 'I have many things to say unto you, but ye cannot bear them now.' This passage teaches us to look to the inspired epistles for a knowledge of many things only adumbrated in the Gospels. We see too the force of what Jesus said in connection with his parables: 'Unto you it is given to know the mysteries of the kingdom of heaven; but unto them in parables.' Some had been so far educated in his school that they could apprehend those mysteries as they were intimated in the parables; others could perceive nothing but the outer shell, the material envelope of the imbedded truths, not having been yet taught up to the truth.

What we have said of Christ's teaching, applies also to the teachings of the Old Testament. The great features of the coming dispensation were pourtrayed, but in such a way as not to jar rudely upon the convictions already imparted; they were couched in Jewish phraseology, and were never exhibited without a marked deference to the position and circumstances and belief of the Jewish learner. It is by forgetting this that men in our days are so strangely misconceiving the prophesies of the Old Testament, just as they are falling into unauthorized and contradictory notions of our Lord's person and dignity.

"ÆGRI SOMNIA." V.

WHAT an exceedingly nasty kind of medicine that is which will not melt in water, but which always insists on forming a gritty, nauseous sediment at the bottom of the wine-glass, when you are condemned to take it. It is nothing to screw your courage up for one great gulp, but to have to do it again and to fill up your glass with water after all that the doctor put in your draught to smother its nastiness is gone, and to gulp down the unmitigated physic, bitter, earthy, visible, tangible, eugh! It is horrible, and makes one shudder to the very sources of the nerves.

That ancient who wrote "*Ebibe vas totum, si vis cognoscere potum*"— Drain the goblet, if you would know the nature of the draught— said what was very true. It is not the first gulp of the disguised medicinal draught that gives you a true idea of the nauseous bitter of it. It is the last horrible mouthful of the dregs. When you have swallowed that you may say that you know the nature of bitterness, but not till then.

This may teach the thoughtful one or two very important truths. It is very important that men should learn in life not to mistake parts for wholes. Many terrible ills are experienced by forgetting that there are bitter dregs at the bottom of the cups from which we quaff the draughts of this world's pleasures and follies. The careless pleasure-seeker who neglects duty, or profession or trade in his idle career forgets that the end of his course will certainly be loss, ruin, want, sorrow. The extravagant man in the midst of his childish display of wealth forgets the poverty which must come if he overlives his means. The boastful man forgets the miserable shame of being found out and despised. The immoral man forgets the dreadful consequences of the illicit indulgence of his base appetites. The libertine forgets the broken health that is surely coming; and the drunkard keeps out of sight the adder poison that lurks at the bottom of his sparkling bowl. The foolish man in his course of headlong sin forgets the hour when his conscience will rouse itself like a fury and lash him as with whips of fire. Each forgets to estimate the whole; each ignores the fact that he must drain to the very dregs whatever goblet of life he has chosen to take up.

And why are the dregs bitter? It is of the mercy of the great physician; to warn and correct and to drive men from their evil.

And why are first draughts of sin and folly sweet? It is because man is a moral being and on his trial here below.

He is told in the Law Book of Life that such beginnings are sweet and the ends bitter. He will not be warned. He chooses the sweet beginning of evil. Experience steps in. He must drink to the very bottom. He would fain stop, but he may not: he must learn the bitterness of sin that he may be led to holiness. But if experience fail to teach him, still he must drink down the bitterest and very last minim.

The rule is ultimate. The sinner has forgotten consequences, but the author of all consequences cannot forget him, or his own decrees. The sinner must experience all his lot—anger of God and separation from God for ever, which is the eternal death. "The wages of sin is death."

O, my brother! when thou liftest to thy lips any draught of sin or sinful pleasure, remember that there is bitterness at the bottom and that thou must drink it. There is but one draught in which mingles no bitterness, the draught of the water of Life which comes from the river of God.

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NOTES FROM AN INTERLEAVED BIBLE.— Luke IV. 21: 'In your ears.' By his preaching which thereupon followed.

22. 'Is not this Joseph's son?' 'Since he is Joseph's son, how can he be the anointed One, the deliverer, the banisher of earth's curse?' It was this state of mind that led Jesus to speak as he afterwards did.

24. 'No prophet.' The instances cited show that Jesus knew from the beginning what would be the result of his ministry. To recognize him as the Messiah would have been to condemn themselves for their past blindness. Perhaps there were many present who were conscious of having slighted and thwarted and spoken against Jesus, during the long period that he lived among them known only as the carpenter's son. Certainly they had never discovered him to be the Son of God, nor even as the chief person in Nazareth. Men look for a certain degree of assumption and self-assertion in connection with greatness; and Jesus the son of Joseph had gone in and out among them without pretensions of any sort; and although his sentiments and manner of life must have marked him out as in some respects peculiar, this peculiarity would not be regarded by

others as an evidence of wisdom. We hear much of the influence of a holy life upon men; but the experience of Jesus in Nazareth, shows undeniably that, apart from the blessing of God, such influence is neutralized and parried by a gainsaying, unsympathetic world.

27. Even the king of Israel did not remember Elisha when the king of Syria's letter was presented by Naaman.

28. Our Lord appears to have stated the doctrine of his Messiahship more clearly on this occasion than afterwards he was accustomed to do. The portion of Scripture that day fulfilled in their eyes, pointed him out as the Messiah. But they would say, with almost all the Jews, when Messiah appears there will not be the slightest opportunity for doubt or question; the evidence will flash itself abroad upon all. Christ's argument is to the effect that the most distinguished prophets of the Old Testament met with anything but a welcome from their contemporaries. Elijah was obliged to leave his native land and pass some years among the heathen; and Elisha was forgotten by the king, when a heathen prince from a far country came to seek his help. What wonder then that the Messiah should fail to be recognized by his own people, and should have to turn to the Gentiles to find a welcome? This was maddening to the Nazarenes. They considered it monstrous that Jesus should intimate a possibility of a speedier entrance into the kingdom of heaven for the Gentiles than for themselves.

29. The rulers of the synagogue took the lead no doubt, accusing him of horrible blasphemy and demanding his exclusion from the synagogue. So he was thrust out. But this did not content the people. On the contrary, the fact that he put forth no force against them, tended to confirm their idea that he was setting up an unsupported claim; and the cry was raised 'to the precipice!' They 'led' him to the brow of the hill; he made no resistance; but he passed through them and went his way.

PAUL'S ARGUMENT

IN THE EPISTLE TO THE ROMANS.—No. 2.

"*Thou that makest thy boast of the law, through breaking the law dishonorest then God?*" Romans II. 23.

In the paper preceding this, in the last paragraph but one, there was an error of the press or of the pen. After quoting II. 4, we said, 'Is Paul here addressing the Gentile? No.' For Gentile read Jew. It will have been evident to the careful reader that Jew was meant; as further on we said: 'Paul therefore is evidently addressing the Gentile, at all events not excluding the Gentile.'

In ch. III. v. 9, the apostle says, 'We have before proved both Jews and Gentiles, that they are all under sin.' Where did he prove that they were *all* under sin? In the second chapter, by proving that all are under light; and the same argument that proves the Gentiles guilty proves the Jews to be guilty. All who condemn sin in others condemn themselves, for they show that they are acquainted with the claims of God upon man's loving obedience and with the obligation of men to be mutually faithful and helpful. In the 12th verse he enunciates it distinctly: 'As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.' For they that have sinned without law, though they have not transgressed a special revelation, have transgressed that general revelation of God's will that is made in nature and in the constitution of man; they are inexcusable; are without any claim upon the mercy of God, and all fully exposed to the consequences of their deliberate disobedience and impenitence.

If there are Gentiles who do by nature the things contained in the law, who live up to the light that they possess or that is acquired by them, who by patient continuance in well doing, seek for glory, honor and immortality, they shall have eternal life; the mere fact of their not being Jews will make no difference; the same character that will save the Jew will save them. But Paul's argument is to the effect that all have sinned, all have transgressed the known will of God, all are exposed to wrath, and therefore all need the Gospel which is the power of God unto salvation.

Paul now turns to the Jew. The latter makes his boast in the law. He has been placed in a position of great superiority to the Gentiles. A wonderful light has descended upon his path. He has a written revelation of the will and character of God. His people have been chosen and separated and taught and privileged, and there is a great gulf between them and the heathen. Well may he make his boast of the law, for this it is that saves him from idolatry and the revolting conceptions of God and of religious service that obtain among the Gentiles. God is his God, and his people are the people of God. If the Gospel is for the Gentiles it cannot be for the Jews; if it is for the Jews it cannot be for the Gentiles; for who will dare to place on the same level those whom God has so distinctively and irrevocably sundered?

But, says Paul, 'thou that makest thy boast of the law breakest the law and dishonorest God; his name is blasphemed among the Gentiles through you.' The difference between the Jew and the Gentile, is a difference of degree; one sins against more, the other against less, light. The principle of self-will leads one to revolting idolatries, and the other to more subtle and covert iniquities.

Let us consider the case of an apprentice who is ruled by thieving propensities. In the absence of his master and his fellow workmen he scruples not to take the money of his master, all he can lay his hands on. But such opportunities pass away; he is ever under the eye of his master and the other apprentices and can no longer steal by handfuls; but the propensity remains, and is sure to manifest itself in little and less obvious larcenies of his master's time and of such property as may be taken without being missed. Very likely he thinks it most meritorious in him to be abstinent from greater robberies, and is ready to denounce those who are guilty of them; but he has the same heart that he had before, a heart in which his own interest is set above that of his master's and over against it.

Thus it is with man the sinner before God. Give him darkness, his evil heart will manifest itself in unrestrained, unmitigated, abominable iniquity. Give him light, his evil heart will adapt itself to this light, by ceasing from those outrageous demonstrations and will seek the gratification of itself in less conspicuous forms of iniquity. Man is essentially one.

The Jew is amazed at this reasoning. Are not my people the peculiar people of God? Is not the Bible full of their privileges? Is not their superiority to the rest of the world everywhere assumed? The Bible is full of what God has done for the Jews, his chosen people. They differ from others, in many respects; but it is he, not their own merit, that has made them to differ. What hast thou that thou hast not received? To whom much is given of them shall much be required. God has done great things for the Jews; and when I say that they occupy essentially the same level, as regards culpability and danger, as the Gentiles, I do not mean to say that it would have been just as well if they had had no special revelation. I mean nothing of the kind. Let God be true though every man a liar; the revelation of his truth is most important, even if it does not extinguish sin. God has most important ends in view in the Jewish dispensation, but one of those ends is not that the Jews should be lifted up with the idea of their superior righteousness. On the contrary one of the results aimed at is that they should know more of sin than others; for 'by law is the knowledge of sin.' That which is a revelation of a holy God, is also a revelation of sinful man. So in chapter III. 10-18. Paul quotes the Old Testament to show the criminality of those who enjoyed these distinguishing privileges. 'That every mouth may be stopped, and all the world become guilty before God.' 'For all have sinned and come short of the glory of God.'

Paul's argument has accordingly unfolded itself thus far:

1 The Gospel is necessary to all.

2 To the Gentiles, for they are not without law or the knowledge of sin, but are guilty and exposed to wrath.

3 To the Jews, for the superior light enjoyed by them does not absolve from sin, but enhances responsibility; the fuller revelation of God's will intensifies the guilt of disobedience; and the Scriptures are most explicit in the declaration of their guilt and danger.

Correspondence.

To the Editor of the "Bombay Guardian."

Dear Sir,—The kindly advocate of Clergymen of the Church of England in your paper of July 7th is clearly not an Episcopalian, and therefore it is no wonder that it is a mystery to him "why any man in any Church should have £5000 a year." Those who cannot understand the need of Bishops can hardly be expected to see the need of their high salaries. But I appeal to him, may not a high salary mean (from a Christian point of view) an increased power of doing good? The Bishop, from his very position, is one who is expected to help in every good work. Why then object to give a man from whom so much in the way of charity is expected, the means of satisfying the expectations formed? It is a fair question and one that cannot lightly be answered in the negative, If the Bishops were less well paid would there not be a greater number of "destitute localities without pastors," and of "poor curates starving and begging clothes?"

I am not going to argue now the merits of Episcopacy, but I simple ask whether, granted the Bishops, it does not follow that they ought to have a sufficiently high salary to enable them to do good? A rector may be rich on £1,000 a year; I may safely say a *Bishop* cannot be *rich* on £5,000. It cannot be for the furtherance of religion that a Church should *impose* poverty on any of its ministers, much less on one from whom

so much in the way of princely beneficence is expected.

I am, dear Sir,
Yours &c.,
C. W. S. T.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Religious controversy is barren and unprofitable, and argument on religious subjects seldom convinces. Certainly the interpretation you offer of St. Matt. XIX. 17 would fail to convince nine men out of ten, that the verse was ever intended to be read in the way you put it; and most men would fail to see how the fact of a writer being *inspired* could give force or authority to a passage such as that of Heb. I. 6, which being quoted from the Old Testament in proof of the Son's superiority to angels, does not exist in those Scriptures at all!

I agree with you, that the 'Bible is not a jumble of contrary opinions' but bears testimony to the fact that Jesus is the Christ, and to this fact the Evangelists and Apostles bear witness from their own point of view and in their own manner. They are not concerned in stating their views in a way which shall form 'a basis for a multitude of irreconcileable creeds'—but so as to lead men by their recital to 'believe in Christ.' And it is my humble opinion that if men would take the Bible in the sense that they were to seek for Christ in it, and not for arguments to build up a set of creeds about him, there would be far more charity and unity in the Christian world than there is.

It is patent to every thoughtful student of Christianity that our present notions of Christ are due not to the Bible but to the creeds. And men's scorn and condemnation of each other's heterodoxy about Jesus, and let me say also about the Trinity, are due not to the inspiration of the Bible, but to the conclusive and maledictory spirit which breathes in such creeds as that attributed to St. Athanasius. Men are anxious to define things which are in themselves incapable of definition and to make men orthodox by the stroke of a pen. But would it not have been better to leave such a doctrine as that of the Trinity without the gloss in the fifth chapter of St. John's first epistle, which is now acknowledged to be a mere human addition to the apostle's language about God, as well as to leave the Divinity of Jesus unencumbered with those deductions of the intellect which are to be found in the Nicene and Athanasian creeds, which may help to build up a preconceived system of Christianity but do not help towards the belief in Christ?

When the whole church, whether Roman Catholic, Anglican, Greek, Syrian &c. and all bodies of Christians, by whatever name called, agree to abolish creeds and throw down systems, and for these substitute simple belief in Christ Jesus, the Son of God, then there may be a hope for the *world* that it will embrace His faith—a hope for India. But I fear we may as soon expect men to give up their own ways and take to God's ways in Christ, as for the Hindus to give up their *own* idolatry for the finer notions of the Brahmo lecturer in Calcutta. I still therefore must sympathize with Dr. Colenso in his work of demolition of man's systems, and plead for the Bible and

COMPREHENSION.

To the Editor of the "Bombay Guardian."

SIR,—The following statement in the last *Guardian* greatly startled me:—"Mr. T. (Gyanendra Mohan Tagore) has been baptized, but boasts that he never knew a missionary before he was baptized; declines to be called a native convert and calls himself a Brahmin Christian: and he thinks Mr. Keshub Chunder Sen, the ardent secretary of the Brahmo Somaj, likely to do more good than all the Missionaries together." I happened to be in England last year and was present at a social meeting at the house of the Rev. Mr. Pennyfather. The meeting was in behalf of "Female Education in the East." I took a prominent part on the occasion. Our worthy townsman, Mr. Manockjee Cursetjee was also present. The latter gentleman was asked to address the meeting on "Female Education." He did so advocating Female Education in the strongest terms; at the same time, holding to his principle, he avoided compromising Female Education with anything that tended to Christianize. Mr. Tagore was next called to address the meeting. He delivered an animating speech, in which he denounced the principle of Mr. Manockjee, "Female Education *minus* Christianity," and advocated in the strongest and most logical terms that Education on the principle of Mr. Manockjee was detrimental to the welfare of India, and dangerous in the extreme to the growth of pure Christianity in India. Is it possible that he should have so soon changed his principles and fallen in with the tenets of the Brahmo Somaj party? The language is that of one who has no regard for the spiritual welfare of his native brethren. Had it not been for Missionaries, Mr. T. would not have been a Christian this day. His Christianity might have been derived from other sources, but he cannot but feel thankful to missionaries in general. The Rev. James Long, of the "Nil Darpan," was present on the occasion and Mr. T. paid the greatest respect to him, which was as it should be.

Yours truly, W.

Epitome of News.

SATURDAY,—JULY 14, 1866.

—Speaking of Lord Cranbourne, the *Times of India* says:—"There is given to India instead of the ruler whom it desired, a young nobleman who, in all substantial respects which concern statesmanship and adminstrative tact, may be described as the exact opposite of the cool, circumspect, and wise Lord Stanley. They often sat side by side on the same bench, but it would not have been easy to select a more diverse pair of men or politicians than the scion of the house of Derby and Lord Cranbourne—late Sir Robert Cecil. As the new Indian Secretary has not held office before, his being confronted with such serious responsibilities may have the effect of toning down some of those asperities and random impulses for which he has been noted, alike in debate and in the *Quarterly Review* articles attributed to his pen."

—The Central Bank is to be wound up.

—Govind Gowrojee has been found guilty of the murder of a Banian boy at Chinch Bunder, and condemned to be hung.

—A law has been passed to assimilate the law of India on the subject of horse racing to that of England, 'so that dishonorable persons may not evade with impunity promises to subscribe to prizes and stakes.'

—211,110 barrels of beer were imported into India from England last year.

—The *Enquirer*:—"While, according to the Bible history, there have been certain points in the world's life around which miracles have clustered thickly, yet these points have been separated from each other by long intervals, in which very little or no miraculous agency has operated at all. For instance, from the Creation to the Flood, a period of at least 1,500 years, not a single miraculous event is said to have taken place except the translation of Enoch. Again, from the Deluge to the Exodus, a period of nearly another thousand years, there is no miracle recorded except that of the destruction of the cities of the plain, and that prepetual miracle—if we choose to give it such a name—of God's impressing the *minds* of men with certain convictions. Again, from the settlement of the Israelites in Canaan, under Joshua, to the time of Gideon, a period of not less, probably, than 200 years, there is no miracle, except that continual one of Revelation just spoken of; and so again for another period of about 350 years, from the time of Gideon to that of Elijah and Elisha. After them until the time of Daniel, we may say there is *scarcely* another miracle recorded, nor after Daniel in the rest of the old Testament, always excepting the *mental* miracle of Revelation itself. A period of about 900 years thus elapses, according to the Bible account, with but few external miracles at all, until the time of Jesus Christ: after the age of whose Apostles, or perhaps shortly afterwards, the most enlightened portion of Christians have always refused to recognise or allow any miraculous agency preperly so called."

MONDAY,—JULY 16.

—The *Times of India*, on a work by Mr. Kursandas Moolje:—"Hindus, as our author tells his countrymen, are at the present time resident at many places on both sides of the Persian Gulf, the Southern and Western Coasts of Arabia, of the East Coast of Africa, of the islands of the Indian Ocean, and of more distant Eastern countries. He gives the names of no fewer than fifty-two foreign localities where they are to be found. A most miserable affair it has been for the Kapola and other Banyas to demur to holding social intercourse in simple meals with Mr. Kursandas on his return to India. They ought to have given him an ovation as their own pioneer in the matter of progress and advancement. But they have not the spirit (we shall not say courage, for this seems an unknown virtue among them) either to imitate Kursandas in clearing the 'Barrier,' or to pardon him for his own successful leap to its other side. Nothing, it appears, will satisfy most of them but his degradation and humiliation, by eating a pill or two of the *panchagavya*, the five products of the cow including the most distasteful. Whether they intend that these pills should act as a purgative or a vomit, we do not undertake to say; but this we are certain of, that they would prove a moral poison to any person who should take them as a penance for conduct of which he conscientiously approves, and the remembrance of which, as testified by this beautiful and interesting volume, must to the day of his death fill him with delight. Some, we are told, would readmit him to caste on terms less ridiculous, but less in accordance with the Smritis. These terms are all founded, however, on an untruthful profession, and are not to be listened to for a moment."

—Madras, 13th, by Telegram:—The Madras Government continues to receive increasingly gloomy accounts from the Mofussil. The distress consequent on the scarcity of food and water is greatly on the increase, and the mortality, chiefly among children, is increasing from the same cause.

His Excellency the Governor of Madras has decided to proceed to Gangam to-morrow to see what further steps must be taken to relieve the prevailing distress.

All the members of the Legislative Council are now returning to the Presidency town.

—The *Pioneer* publishes a list of the shareholders of the Agra and Masterman's Bank. From this list it appears that on the 31st of December last the number of shareholders was 1250, of whome 286 were females and 175 military Officers.

—Raghoonath Vithoba has failed; liabilities Rs. 6,34,030; assets Rs. 1,32,964.

—The Grand Finance Company is to be wound up. The Contract and Building Company, ditto.

—Mr. Wm. Bayley has been elected Superintendent of the House of Correction.

—Rain fall up to Saturday last, at Byculla, 37 inches.

—Six Hindoos are under arrest, charged with suppressing evidence in the Chinch Bunder Murder Case.

—The Ship *Chapman*, only 75 days from Liverpool went ashore near Alibaug on Thursday evening. The *Times of India* says:—"Her position at this time was certainly a most perilous one. A pitch dark night, the wind

blowing hard, the rain at intervals pouring in torrents, the sea running high, and every now and then bumping the ship heavily upon the rocks, and threatening her with destruction at every concussion;—in this dreadful state did the crew spend the night. Two anchors were let go to steady the ship, and a succession of blue lights were burned and rockets fired for hours; but no answer was returned, and during the middle of the night the prospect of the ship going to pieces became hourly more certain, in consequence of breaking her back upon the rocks. About 4 o'clock on the morning of Friday, Mr. Elphinstone, Magistrate at Alibaug, and Mr. Shuttleworth, Assistant-Conservator of Forests there, came off to the wreck in a boat, bringing assistance with them."

All were got off safely. The ship is a total wreck.

—At a General Meeting of the Bombay Reclamation Company, the Chairman, Mr. Michael Scott, said: "When the great share mania arose, the shares of the Company were selected as the principal medium of gambling—this certainly from no fault of the promoters, who, to my knowledge, consistently and persistently declared when their advice was asked, that the shares were not in their opinion worth anything like the value which the public put upon them. This opinion the promoters did not hesitate on occasion to state, as existing documents will shew, and some in this room could testify. The value of the shares was forced up, not by any action of ours, but chiefly by the gross and unscrupulous attacks made upon us by a portion of the public press—attacks which the writers strove to strengthen by enormously exaggeratingthe magnitude of the concession obtained by us from Government, and by representing that Government had for our benefit parted with most valuable public right."

—*Bombay Gazette*:—"We have frequently animadverted upon the folly on the part of parents in exposing valuable ornaments on the persons of children. There has been from the earliest times from whence we are able to date (so far as British rule in this land is concerned) a fearful number of murders committed for the sake of robbing children of their ornaments. The last case of this description was reported in our issue of Saturday in the trial of Govind Gowrojee for the murder of the little Banian boy. We find that this crime was prevalent in Bombay sixty years ago, when the celebrated Sir James Mackintosh was Judge, as the following extract from the charge delivered to the Grand Jury, in the Court House, on the 19th April 1806, will show:—The truth seems to me to be, as I observed to you on a former occasion, that the natives of India, though incapable of the crimes which arise from violent passions, are, beyond every other people of the earth, addicted to those vices which proceed from the weakness of natural feeling, and the almost total absence of moral restraint. This observation, may, in a great measure, rccount for that most aggravated species of child-murder which prevails among them. They are not actively cruel; but they are utterly insensible. They have less ferocity, perhaps, than most nations; but they have still less compassion. Among them, therefore, infancy has lost its natural shield. The paltry temptation of getting possession of the few gold and silver ornaments, with which parents in this country load their infants, seems sufficient to lead these timid and mild beings to destroy a child without pity, without anger, without fear, without reason, with little apprehension of punishment, and with no apparent shame on detection."

TUESDAY,—July 17.

—Brigadier General Russell has been appointed to the command of the Garrison of Bombay, and Brigadier General Birdwood has been posted to the Deesa Brigade.

—*Delhi Gazette;* Ajmere:—"About a month ago Mr. Jenkinson, the telegraph officer of this place, received a message from a Seth requesting an interview with him some night after dark. He named an evening for the meeting, and in the meantime communicated to the Deputy Commissioner the strange request that had been made to him. By his advice he concealed two Government peons, who were sent for the purpose, and one or two of the office hands, in places where they could hear all that was said without being seen. The Seth came at the appointed hour and soon told his object. Some opium sales were soon to take place in Calcutta, and he wished all the telegrams relating to the subject to be forwarded to him sharp, offering in return a hundred rupees cash down, and a quarter of all the profits he might make in consequence of the transaction. The telegraph master told him that he could know nothing of the profits he might make; so the Seth changed his offer and promised five hundred rupees a month if he would let him have all the mercantile telegrams that passed through the office."

The thing was brought home to him and he was sentenced to six months' imprisonment and a fine of Rs. 4,000. One singular effect has followed, namely, a great falling off in the number of telegraphic messages, the natives standing in fear of the department.

—The barque *Vicary*, from Zanzibar, also went ashore near Alibaugh on Thursday night. It is hoped the vessel may be got off. No lives lost.

—The E. India Trading and Banking Association is to be wound up. The fall of the army of Bombay Financials reminds us of the fall of the Bengal army in 1857, when every day brought the news that one or more regiments had fallen away.

—The *Times*:—"The volcano of Mauno Loa, on the island of Hawaii, has recently been the scene of a huge erruption, surpassing any of which there is record. A new crater opened near the summit of the mountain at an elevation of 10,000 feet, and for three days a flood of lava was poured down the north-eastern slope. The eruption then ceased, and all was quite for 36 hours. Another crater then opened on the eastern slope. It would seem that the summit lava had found a subterranean tunnel, for halfway down the mountain, when coming to a weak point, or meeting with some obstruction, it burst up vertically, sending a column of incandescent fusia, 1,000 feet high into the air. This fire jet was about 100 feet in diameter, and was sustained for 20 days and nights, varying in height from 100 feet to 1,000 feet. The disgorgement from the mountain side was often with terrific explosion, which shook the hills, and with detonations which were heard for 40 miles. This column of liquid fire was an object of surpassing brilliancy, and of intense and awful grandeur. In a few days the cone of the crater had been raised to a height of 300 feet, and became one vast heap of glowing coals, flashing and quivering with restless action, and sending out the heat of 10,000 furnaces in full blast. The struggles in disgorging the fiery masses, the upward rush of the column, the force which raised it 1,000 vertical feet, and the continuous falling back of thousands of tons of mineral fusia into the throat of the crater, and over a cone of glowing minerals one mile in circumference, was a sight to inspire awe and terror, attended with explosive shocks which seemed to rend the mural ribs of the mountain, with a sound to waken the dead and startle the spirits in Hades. From this fountain a river of fire went rushing and leaping down the mountain with amazing velocity, filling up basins and ravines, dashing over precipices, and exploding rocks, until it reached the forests at the base of the mountain, where it burnt its fiery way, consuming the jungle, evaporating the water of the streams and pools, cutting down the trees, and sending up clouds of smoke and steam and murky columns of fleecy wreaths to heaven. The river of fire from the fountain flowed about 35 miles, and stopped within ten miles of Hile. Had the fountain played ten days longer, it would probably have reached the shore.

—*Bombay Gazette*:—"The woman Mya, who was a short time ago alleged to have been violated by six Ghatees, has absconded from Bombay."

She probably has been made to understand that if she testifies against the prisoners, it will be with peril of her life."

—Same:—"Owing to the Rev. C. Du Port's departure to Europe on eighteen months' sick leave, the Rev. W. K. Fletcher has been appointed acting Secretary and Senior Missionary, and the Rev. Charles Gilder has been elected as Assistant Secretary and Treasurer to the Diocesan Committee S. P. G."

—Devjee Lalla has been sentenced to death for the murder of his wife.

—*Delhi Gazette*:—"We are sorry to hear that a gentleman, Mr. O'Shaughnessy, in the telegraph department at Jeypore, destroyed himself on Sunday, the 1st July, by arsenic. He seems to have been suffering acutely from mental depression."

WEDNESDAY,—July 18.

—Capt. Sherard Osborn is obliged by ill health to return immediately to Europe.

—Our magistrates are receiving some altogether new impressions. On Monday, Mr. Barton told a man that 'he had never heard such insolence in his life.' On Tuesday, he received 'the most extraordinary information he had ever heard in his life.' This last related to a charge of falsfying accounts against two Parsee merchants.

—Mr. G. W. Pereira has been, acquitted of offering a bribe.

—The following *canard* is from the *Ladies' Journal*:—"The month of February 1866 was marked in the astronomical calendar as the month which had no fullmoon. January had two full moons, and March had two, but February had none. Of course this peculiar conjuncture of periods that make the full m oon show her face but a few hours after the month goes out, is a rare thing in Nature. But how rare do you suppose, gentle readers. It has not occured before in your life-time nor in ours, nor since the Christian era, nor since the fall of Adam, nor since the creation of the world, unless that be placed back some myriads of years. And it will not occur again according to the computation of astronomers, for two millions and a half of years."

It is just possible that there has not been a moonless month before in this century, but that is the utmost that can be said. It happens as often as the full moon occurs on the latter part of the 31st January, in other than leap years.

—In the case of Mr. Shapoorjee Dhunjeebhoy, insolvent, the Hon. Mr. Justice Westrop made the following remarks:—He comes up here, presenting a schedule containing debts to the enormous amount of nearly two millions of pounds sterling, still due. The assets to meet that sum amount according to his own statement—and no doubt he has given the best complexion he can to the matter—to £6,098 (Rs. 60,980). Of the many extraordinary schedules which have been commented on here by others besides myself, this is certainly the most remarkable; and although no creditor has thought proper to come forward and oppose this insolvent, I feel that I should not be doing my duty to the public, were I to smooth the path through this court for one who has carried on such a gigantic system of wagering. It is said he commenced his career of gambling with a capital of £60,000 or £70,000, and that has been put forward as an excuse for his failure—not in commerce, not in trade, not in anything that either approaches, or deserves such a name; but his failure—in reckless share gambling. Although his dealings may not come within Section 50—the penal clause—of the insolvent Debtors' Act, and may not all be such as he could, by way of defence to actions, bring within Act XXI of 1848, yet they form such a

course of conduct on his part as cannot be overlooked. I say that the transactions enumerated in the schedule are, with scarcely an exception, mere gambling and nothing else. It is said that if he had gambled with more prudence, with more discretion, and less recklessness, and sold his shares at an earlier period, he would have been a winner of Rs. 26,00,000 or Rs. 27,00,000; but what is the fact? Why, that he did not take delivery of any one of those shares for which he contracted, although if he really intended to purchase them, and not to wager on them, he might have insisted on delivery before the *waida* or fixed time arrived; and he comes before the Court as a debtor for no less than one hundred and ninety-seven lakhs of rupees. Is the excuse that he might have been a winner, an excuse to which a Commissioner of Insolvency can for a moment listen? This case is very painful, and a perusal of this schedule gives one a sort of compact history of what has taken place in Bombay during the last few years; and certainly it is in the highest degree discreditable to the companies, the names of which appear in the schedule as the creditors of this insolvent, that they should have stimulated him to proceed in his mad career. Financial Associations and public Companies which figure with scandalous prominence in the columns of this schedule, appear to be little better than betting offices, organised on a vast scale, and decorated with high-sounding names.

The case is adjourned for nine months, during which the insolvent remains in prison.

—*Delhi Gazette*:—"We hear that there has been a little excitement at Jeypore on religious topics. The Maharaja it seems has a desire to make a reformation in Hinduism and to return more closely to the practices of the ancient Veds. For the last three years he has been agitating the question, constantly discussing it and occasionally writing on it. Of course the opposite party have been worked up into corresponding activity. Some little time ago the Raja convened a meeting of the priests of the Maharajah sect of Vallaobdharyas, of whom we heard so much in Bombay a short time back. Nothing came of it however but a great deal of popular excitement. The Raja wanted them to sign a paper either that they were willing to discuss the subject, or that they declined. They refused to sign either, and said they would return an answer in ten or twelve days. A report then got abroad that they were being or going to be persecuted, and they threatened to leave the city. One of them did so followed by twenty-five thousand people, it is said, who were weeping, and showing other signs of sorrow and distress. The wealth of the priests of the sect is reputed to be enormous."

THURSDAY,—July 19.

—'A New York Company, says the *New York Times*, has undertaken the work of introducing the electric telegraph into China, and Dr. Macgowan has been appointed to proceed forthwith, as its commissioner and engineer, to connect Pekin with Canton. He will be accompanied by a staff of telegraphers, and will employ a system which he long ago devised by which messages can be transmitted in hieroglyphic characters. A more capable man than Dr. Macgowan for the work to be accomplished could not be found. He has resided many years in China, has published several works in the Chinese language, is familiar with the character of the people, and with the climate and country. The company are fortunate in securing his services.'

—At a meeting of the shareholders of the Old Financial yesterday, it was resolved:—"That all shares on which the second call shall not have been paid on or before 18th September next be forfeited."

It is hoped that *this* Financial will weather the storm.

FRIDAY,—July 20.

—The average time occupied by European telegrams in May and June was 5½ days.

—*Times of India*:—"A Coroner's inquest was held yesterday at Candawaddy on the body of a young Portuguese women mamed Lepoldine de Cunha, the wife of a compositor, A. B. de Cunha, employed in the *Oriental Press*. The jury returned a verdict that the deceased died from the effects of injuries received through the gross ignorance of the midwife, Jokeen de Souza."

—Deaths last week, 272.

—*Powla*:—"Many years of faithful and efficient public service have received their fitting acknowledgment in the appointment of Mr. Showell to the responsible post of second Magistrate in this great city. Mr. Showell is now the leading uncovenanted servant of Government, and does honour to the class which he represents. No one will envy him his well-merited promotion."

TELEGRAPHIC NEWS.

London, July 3rd.—The Revenue for the quarter ending June 30th amounts to £17,500,000.

The losses sustained by the Austrian armies in the battles recently fought with the Prussian forces in Bohemia, are estimated at 40,000 men.

A junction of the Prussian armies has been effected in Bohemia.

July 4th.—Another great battle was fought yesterday near the Fortress of Koniggratz in Bohemia, between the combined armies of Prussia and the Austrian troops, resulting in a complete victory for the former, who captured twenty guns after a battle of eight hours' duration.

Latest advices announce that the Austrian army was retreating, and that the Prussians were in pursuit

The King of Prussia has joined the army.

July 10th, Via Alexandria: Armistice declared, peace negotiations progress.

July 6th.—An attack has been made by the Garibaldians on the Austrian troops, in which the former where repulsed, and Garibaldian (? Garibaldi) wounded.

The marriage of the Princess Helena with Prince Christian of Schleswig-Holstein was celebrated yesterday.

The Marquis of Lansdowne is dead.

The Marquis of Abercorn has been appointed Lord Lieutenant of Ireland.

July 7th.—The Italian Troops have resumed operations.

Stock of Cotton in Liverpool, 955,000 bales.

July 9th—The Prussian army continues to advance into the interior of Bohemia in pursuit of the Austrians, who are still retreating.

The Italian troops under General Cialdini have crossed the river Po.

Nothing positive is yet known concerning the progress of the negotiations for an armistice between the belligerent powers.

The *Great Eastern* has sailed from Valentia for America. 109 miles of cable had this morning been successfully laid.

July 10th.—The Earl of Derby has announced his intention of maintaining a policy of neutrality in the present war in Germany, and has refused to make any pledges that he will introduce a new Reform Bill.

The negotiations for an armistice between the belligerent Powers continue.

The Emperor of Austria has issued a Manifesto declaring that he will never sanction the conclusion of a treaty of peace whereby the position of Austria as a great European Power would be endangered, and that even war is preferable as a last extremity. The Manifesto concludes as follows:—"The Austrian people have been severely visited, but they are not humiliated."

July 11th.—It is now asserted that Prussia has declined to accept the armistice proposed by the Emperor Napoleon.

The Austrian troops have evacuated Rovindo in consequence of the movements of the Italian forces under General Cialdini.

General Garibaldi has repulsed an Austrian party of reconnaissance.

The semi-official *Vienna Abendpost* announces armed mediation, and the occupation of Venetia by France.

The evacuation of Venetia by the Austrian troops has commenced.

Miscellany.

—Noticing the works of James Hutchinson, Esq., the *Athenæum* says:—Mr. Hutchinson may not have achieved greatness; but at least it will be said of him, *magnis tamen excidit ausis*. He has not only written poems himself, but he has made a great discovery respecting the most celebrated epic poem of antiquity. He has found out that Homer had "the great poem of Valmiki, the Rámáyana, in his eye" when he composed his own immortal work. Nor is this all; Mr. Hutchinson has discovered that "Homer was himself a Hindú; that is, that he worshipped the same deities as the Hindús, and professed the same religion, there being at that time but one common idolatry prevalent in that portion of the world." Having made this suprising discovery, our author, with great disinterestedness, resolved not to keep it to himself; and looking about for a proper person to whom to impart it, he fixed on Mr. Gladstone. In order, however, that this gentleman should not be too much elated with the preference shown to him, he takes care to inform him, in the first place, that he has not read any of his observations on the Homeric poems. He has not allowed himself to be prejudiced either by Mr. Gladstone or by Col. Mure, or, indeed, by any one else; for, referring to the productions of those gentlemen, he says, "I regret to say that I have read neither of these works, nor, I may say, any other on the subject." Having thus prepared the way, Mr. Hutchinson proceeds to point out resemblances between the Iliad and the Rámáyana, and to show that the rape of Helen and the siege of Troy are merely the Greek copies of the carrying off of Sita, and the capture of Lanka, as described in the Rámáyana. The justice of the comparison may be seen from a few specimen points of resemblance. Thus, our poor old friend Nestor turns out to be the big monkey Hanumán, who is said to have jumped with the rocks on his back to bridge over the Straits of Manar. Swift-footed Achilles is no other than the three-eyed mendicant Shiva, as appears from the name Achilles being identical with Achilles-wara, as Mr. Hutchinson writes *Achal Ishwara*, "the unchangeable God," a title of Shiva. Most striking of all is the identity of Rávan with the Wooden Horse, of which Ulysses made such good use at the siege of Troy, and which has been still more serviceable to Mr. Hutchinson in this comparison. It is true that Rávan was a giant with seven heads, and as unlike a horse as anything in or out of Nature; but Mr. Hutchinson has seen a colossal figure of the giant made of bamboo lattice-work and covered over with paper, painted black; and, somehow or other, this put him in mind of the wooden horse at Troy; and if any one does not see the resemblance, all that can be said is, that he will hardly see any other point of resemblance in the whole comparison, for, as we before stated, this is one of the most striking. Mr. Hutchinson winds up his letter by saying, "I have now pointed out to you the model on which the Homeric poems were moulded—the pattern which Homer had in view when he composed those immortal poems." When Mr. Gladstone came to this he, no doubt, thought that the lesson was finished; but he reckoned without his host, for there follows a postscript almost as long as the letter, in which, among other things, we find a justification of that expression, *varium et mutabile semper femina*, for it appears that "Eve is still known in India as Hawa, or the wind!"

INDAPUR RURAL MISSION.

Four years have rolled away since the establishment of this Rural Mission. In looking back over the period that has elapsed, we cannot but raise our Ebenezer and say "Hitherto the Lord hath helped us." It was in consequence of the failing health of one of the members of our

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family that we were obliged to remove to this portion of our fatherland. Had it not been for this, we should not have at this period of life thought of leaving Bombay, where we spent upwards of a quarter of a century, where we had a numerous circle of acquaintances and friends both amongst our own countrymen and those of the far west, and where we had also a most splendid sphere of usefulness. However the period that has already elapsed has abundantly convinced us that it was God in His holy providence who directed our steps hitherward.

When we came here, in the beginning of May 1862, we had no preconceived notions, no favourite plans how to carry on mission operations. The one grand object we have tried to set before us is to disseminate a knowledge of the truth as it is in Jesus, amongst our countrymen, both here and in the villages around. With this object in view we divided our mornings and evenings between the higher, and what are called the lower classes of the people. The former, especially the Brahmins, when they knew we were one of themselves, thought that we were simpletons, beguiled by some designing *padres* to renounce the time-honoured faith of our ancestors, and adopt that of the *mlechas*, our present rulers. Hence for several days they had many a hard and desperate argument with us. They used to say "What books have you got? Who knows your religion? Have you such writings as the eternal Vedas, the Shastras, the Máhábhárat, the Ramayana, &c. Who is this Jesus Christ of whom you padres talk in your books? You say he was God's incarnation, but we have had ten incarnations. Have you not heard of Machla, Kachha, Waraha, Narsinvha (incarnations of fish, tortoise, boar, and half man and half lion)?" Hinduism in its various forms, popular and philosophical Vedantic, Pantheistic, and grossly idolatrous passed under review, for we have even here men who understand these forms very well. It was shown evidently to the more thinking portion of our audience that the books reputed sacred by Hindus had not the slightest claims to inspiration, and that the Bible and Bible alone had God for its Author, truth for its matter, and salvation for its end. The Lord Jesus was set forth as the only Incarnation of God, who is able and willing to save to the uttermost all those that come to Him. During discussions, not a few freely indulged in abuse, as is usual with them when arguments failed them. I am glad some of them have still the candour to confess that no abusive terms can proceed from the mouth of a true Christian.

After this, the leading portion of the Brahminical community resolved not to open their lips before me on religious subjects, and forbade my frequenting the place where discussions were held. They used to say "What is the use of speaking with him on religious subjects? It is only getting ourselves and our gods put to shame publicly." If the missionary saw a number of them seated together at a place, and if he went to them they would instantly with one accord vacate the place and leave him alone.

For some time their opposition was very great indeed. Even barbers and washermen were not allowed to come to serve us. Even banyans would rather have no dealings with us, although we were ready to pay them more liberally than any of our townsmen. They were so jealous of us that they would not allow us to have an inch of ground in the town. If a site was sold by public auction the usual threat used to be "Come, buy it up soon, or else the Christians will come, and bid high, and thus get a footing amongst us." Not a few believed that our object was to destroy their caste by forcing down their throats food prepared by us. For a time even our conciliatory measures seemed to go against us. The reason why we carefully abstained from drawing water out of public wells was that the missionary had pledged himself, said they, to Her Majesty's Government to bring the whole of Indápúr over to Christianity, within three years. Hence our policy differed from those who preceded us. Hence for a good while the burden of almost every address we delivered was that "the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." And at the close very often I used to say "Have I offered you bread, polluted your wells? you might eat and drink with us, as many of your brethren have done for two *taps*, that is twenty-four years, and not a particle of you would be Christianized." For a long time none of the higher classes would come to the Mission-house. To go to the "Bungalow" was tantamount to embracing Christianity, and the few Brahmin lads who attend our small Anglo-vernacular School have had to bear all the taunts and obloquy that is heaped upon professed converts.

Through the liberality of a zealous friend of female education from amongst our own countrymen, we set up a Girls' School, but no sooner was this noised abroad than some evil disposed persons circulated reports to the effect that the school was only a bait to carry off the poor girls of Indápúr to Bombay, and thence to ship them off to Wiláyet or Europe!

I am happy to say that by a steady and firm adherence to conciliatory and kind measures we have by this time subdued a good deal of the opposition we have spoken of above. Not a few now believe that our grand object is to effect a revolution in their religious nature in their thoughts and feelings, views and perceptions; of God—His moral attributes, His government; of man—his relation to God and his fellows; the world that now is and that which is to come. Hence now, from the highest man in the town to the lowest, no objection is raised to admit the missionary and his assistants into their houses, and listen to his preaching, though at the same time keep their caste inviolate. Not a few have confessed over and over again the superior claims of Christianity.

Our *medical catechist*, Mr. Ramji Malhári, has ever since his appointment been most abundant both in his professional and general evangelistic labours. He is gradually overcoming the prejudices of the people, and even Gujurs, the most bigoted class of the community, seem to have a deal of confidence in his treatment.

However, you will have an idea of the way in which Mr. Ramji works from the following statement which he has kindly drawn up at my request:—

"Since I joined this mission I have been enabled to treat a large number of patients. At first the higher classes thought our object in giving them medicines was to destroy their caste, but when they saw that I allowed them to use their own vessels, they gave up the idea. As people derived benefit from our treatment, they carried reports to their friends and relatives, who, in their turn, got confidence in European treatment. Not only patients are brought to the mission-house from the town of Indapur, but such villages as Galandwari, Kalthan, Awasari, Malwádi, Limbgaum, Hingangaum, and various other neighbouring places. The people in this part of the country suffer a good deal from fever, rheumatism, bronchitis, and dysentery.

"I have sometimes been called upon to treat serious cases. Some time ago a Gujur had been suffering for a year or so from dropsy, and the operation called tapping was the only thing that gave him relief. While administering medicines to relieve people of their bodily infirmities, I always seek opportunities of reminding them of the infirmities of their soul, and at such times they seem to here with a good deal of attention and respect. Not long ago, as I was treating a person suffering from dysentery, a number of her relatives and neighbours flocked round me, and I spoke to them of the folly of worshipping idols, which they admitted, but said they had no strength of mind to give them up. Sometimes I read to them simple tracts, and these they hear very gladly."

THE MOHAMMEDANS OF INDIA.

THE Mohamedans constitute a large and important element in the population of India, and their numbers and influence claim to be taken into account in any estimate we may form of the present position of that land, or its future political prosperity. They had conquered it, and had already held possession of it for four hundred years when we appeared on the scene, a small company of harmless merchants; and whatever the point of view from which our subsequent career is regarded, the issue, as developed in the Mohammedan mind, has been a lasting hatred of the British name, and a deadly hostility to our rule. Humbled, and for the present rendered powerless, their fanatical pride takes refuge in the hope of one day re-achieving their former supremacy, and betrays itself in stubborn opposition to the enlightening and elevating influences of European civilization. No one can stand still in this nineteenth century; where there is no onward movement there must be retrogression. And the Mohammedans are retrograding. They are losing ground both intellectually and socially, and have become only an object of suspicion to a Government whose conciliatory advances have been scornfully rejected.

The chief means by which the Government is undoubtedly bridging the gulf between English ideas and Oriental prejudices, and so preparing its native subjects for a future higher than their past has in any portion of it been, is education. The Hindus are everywhere availing themselves of its advantages. They are thus qualified for offices under the State, yielding emoluments not to be secured elsewhere; and as there is no greater demand, as well in all departments of the State as in the mercantile and landed interests of the country, than that for educated labour, the colleges and schools of the Government, and the missionary institutions, are crowded with eager learners. A knowledge of English is the high road to preferment, and schools professing to teach the language of the conquerors are far better supported than those that instruct in the vernacular only. But the Mohammedans that avail themselves of the educational advantages of the day, bear no proportion to the tens of thousands of Hindu young men and lads that flock to our institutions. The reason is a political one, and thus political reason is religious:—*Christian Work, June* 1.

DOMESTIC OCCURRENCES.

DEATH.

FLOOD—July 8th, at Simla, Claude Frederick, the infant son of Major F. Solly Flood, Military Secretary.

Advertisements.

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GEO. BOWEN, Secretary.

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